
Prichard Mayor.

*Jovis ix. Die Novembris 1682. Annoq; Regni
Regis Caroli Secundi, Angliae, &c. xxxiv.*

THis Court doth desire Mr. *Hollingworth*
to Print his Sermon Preached at *Bow-*
Church on *Sunday* Morning last (being the
day appointed for Commemoration of the
Deliverance from the Gunpowder Treason
Plot) before the Lord Mayor, Aldermen,
and Citizens of this City.

Wagstaffe.

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Wagstaffe.

A
S E R M O N

Preached before the Right Honourable

T H E

Lord Mayor,

A L D E R M E N

A N D

C I T I Z E N S of L O N D O N,

A T

Saint M A R T L E - B O W,

November the 5th. 1682.

Being the Day appointed for Commemoration of the
Deliverance from the Gunpowder-Treason Plot.

By RICHARD HOLINGWORTH,

Rector of St. Buttolphs Aldgate, London.

L O N D O N,

Printed for Edward Gellibrand, and R. Sollers, at the Golden Ball, and at the Kings Arms and Bible in St. Pauls Church-Yard, 1682.

TO THE
HONOURABLE
S E R M O N

Preached before the Right Honourable

THE

Lord Mayor,

ALDERMEN

AND

CITIZENS of LONDON.

AT

Saint MARTIN-BOW,

November the 24th. 1682.

Being the Day appointed for Commemoration of the
Deliverance from the Gunpowder-Treason Plot.

By RICHARD HOLINGWORTH,

Rector of St. Dunstons Church, London.

L O N D O N

Printed for Edward Gellibrand and R. Seller at the Gun
powder Hall, and at the King's Arms and Bell in St. Pauls Church-yard. 1682.

TO THE
RIGHT HONOURABLE
SIR WILLIAM PRICHARD, Knt.
- LORD MAYOR
- OF THE
City of London.

My Lord,

IN obedience to your Lordships and
the Court of Aldermens Command,
I have Published this Sermon, and I wish
it may be read by all with the same clear
and honest mind, it was Preached by me.
That which hath made the most talk in
the Town about it, and hath stirred some
Mens choler to an high degree, is the last
clause about Dissenters Receiving the
Sacrament ^{once} a Year to qualifie them
for an Office, but I am so far from
repenting of it, that I here make a fresh
and

THE
Dedication

and publick Challenge to all those that
do it; and to all their Preachers that
either allow it, or connive at it, to dis-
course them before any sort of Men what-
ever, and if I cannot make it out to be
a very horrid and villanous Jesuitical
thing, I will make a Publick Recanta-
tion, and confess my self a Man that
neither understands Reason or Divinity.

My Lord, I pray for all happiness
to your famous City, for all peace and
quietness during your Lordships and
Successours Government, and desire to
live no longer then these Prayers shall
be continued by

Your Lordships most Faithful

and Humble Servant,

Richard Hollingworth

S E R M O N

Preached before the Right Honourable

The LORD MAYOR

AND

A L D E R M E N,

On Novemb. 5th, 1682.

St. 70 *HN* the 1st, latter part of the 47th Verse,
Behold an Israelite indeed, in whom is no Guile.

THE greatest part of the World place their Religion in such things, as are neither Essential to its Nature, nor yet Subservient to its Ends and Purposes, and if Men can but Espouse a remote Opinion, or eagerly contend for a needless Theory and Speculation, if they find their Spirits enflamed in the defence of a Proud and Arrogant Party, who Monopolize Divine Favor and Protection to themselves, as if they were the only Persons concerned in the Eternal Decrees of God, they then stroke their Breasts, and list themselves amongst the Darlings and Peculiars of Heaven, this hath been too common in all Ages, and hath made

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matter

matter of too sad observation amongst all wise and serious standers by, and Religion that was designed to be the Worlds Guide, to give all necessary Rules and Precepts which belong to the several Ranks and Orders of Men, and whose purpose and business was to keep the World, and all the Inhabitants thereof in their proper places, appointing them Homage and Devotion to their God, Justice and Equity in all their procedures with their fellow-Creatures, and an exact and strict Temperance in reference to themselves, is now made little else but matter of Prate and Tattle, an Instrument of Revenge and Malice, or else of Disdain and Scorn, every Bigot and Zealous Person fighting over his Brother as a Carnal Man, wrapt up in the Clouds of Darkness, and thereby unable to see the way, that directly leads to Heaven, and all those weighty and material Instances of Religion, whereby we shall at last Judge of our selves, or be Judged of Almighty God, at the last Day, are looked upon as beggarly Elements, as Duties belonging to those, whose unhappiness it was to be Born amongst the dark Philosophers, amongst Men who wanted Inspiration. But thanks be to God though the mistake is too general, yet all Men are not under the influences of it, we have some amongst us like *Nathanael* in my Text, who pursue Religion without any By-ends, or base Designs, whose Zeal is busied about those things that are truly concerning and important, who dispose their thoughts and time how to understand, and then to practice such things as are truly advantageous to themselves, and reputable to Religion, which that you may all do in this troublesome and over-curious Age, wherein Controversies and Disputes have eaten out almost all honest and worthy thoughts, and made Men Factionous instead of Faithful, I have made choice

choice of these words, *Behold an Israelite indeed,*
&c.

An Israelite indeed, in whom is no Guile, what is that? why in short, it is a Man without Blendings or Mixtures, without those Reserves and Ambushes, that persons who lie upon the catch, and whose private Interest takes up a larger room in their Affections, than those they owe to publick Justice, or publick Bodies of Men, make use of; a Man whose Principles oblige him to all those Laws, that were ordained for the good and welfare of Mankind, and who will not make a forfeiture of those Principles, notwithstanding all the Courtship and Addresses that are made unto the contrary, one who desires no more favor from others, than he is ready according to his capacity to give, and acts so much upon the Square, that he needs no Trial that any inferior Court of Judicature can force him to, and those little fetches that others make use of, he is a stranger to, he is one whom you may trust or rely upon, and from whom you can reasonably expect nothing but what is Just and Honest, whom neither Promises can allure, nor Threats fright out of those Principles, and from those Actions that are agreeable to the Divine Will and Pleasure, to the Divine Attributes and Perfections, he understands none of those crooked and Serpentine ways which Men of Subtily and Design are usually found walking in, and who is wholly ignorant of those doublings that Politicians are so well versed in, his Religion is plain and obvious, and he busies himself in the practice of such Precepts as are unalterable and Essential, as are agreeable to the Laws of Nature, and assented to by all Mankind who are not imposed upon by Ignorance or Prejudice, and if you look upon the place of his abode, you shall not find him in a Con-

clave of Cardinals, in a College of Plotting and Con-
 triving Jesuits, nor herded with a number of dark
 Lanthorn Men, laying Trains of Powder in order to
 bereave Kings and Princes of their Lives, by a suddain
 and unexpected Blow; nor in an High-Church of Jus-
 tice set up against Law, and the standing Rules of Go-
 vernment, nor in an Army of pretended Saints, Vow-
 ing with Swords in their hands the Publick Good,
 when their aim is onely at other Mens Estates and Pa-
 trimony, but amongst the Primitive Christians, the
 plain and downright Martyrs, the sincere and modest-
 ly bold Confessors, and his Resolutions to pursue the
 Commands of a well instructed Conscience are fixed
 and settled, not to be changed by all the Arts and Me-
 thods that Wit and Fancy can suggest unto him; this
 is the Man, and this is his Value, *In Israelite indeed,*
~~in whom there is no guile~~. In Treating upon which Words, I shall, First, Give
 a more particular account of this Man, and after that,
 give you the Reasons why we ought to affect such a
 Temper, and then apply it. This *Israelite indeed* speaks, as he thinks;
 Speech you know is the Instrument of Converse and
 Communication, of Bargain and Sale, and that by
 which we are differentiated from the rest of the Creation,
 and therefore we ought to be mighty careful that we
 do not abuse that, by Vertue of which, we are put into
 so many and so very good Circumstances; for he that
 uses his Tongue amiss, he so far betrays not only his
 own inward Principles, but the Interest of Mankind,
 and takes away the confidence we ought to have in one
 another, and creates a constant Jealousie of each other,
 so that their Communication becomes suspected; the
 very Foundation of Society and Converse is laid in
 Truth,

Truth, without which it is impossible but Men should turn Bears and Tygers to one another, and you might as well hope to find Rule and Order in a Wilderness or Forrest, as in a Town or City, where Men have forfeited and lost the Principles of Truth and Soberness. And therefore those are not *Israelites indeed*, who tell their Prince they love and honour him, and at the same time meditate his Death, and the extirpation of his Family, as the Papists did this Day; nor yet those who tell you, They are His Majesties Loyal Subjects, and yet cross him in all his reasonable Desires, and do every thing that tends to discontent his Mind, and break his Heart. No, No, *An Israelite indeed* speaks as he thinks, and neither enters himself a Member of a *Romish* Conclave, nor a *Scotch* Consistory.

2. This good Man in my Text he acts as he speaks, and this is another great Instance and Argument of Honesty, for he that loads me with promises, and gives me as great security of his affection and service as words can amount to, and afterwards neither stirs hand nor feet to serve my Interest, this Man is a suspicious person, and comes under the denomination of a Man that wants Principles and Integrity, for a Man of no Guile, his words as they say are instead of Bonds, and his promises and endeavours tread upon the heels of one another; nay which is more, though the promises he makes are someways detrimental to him, yet he makes them good, as the *Psalmist* describes him, 15. *Psal.* 4. he swears to his own hurt and yet changes not, and this, this *Israelite indeed*, cannot but do, because he is sensible that whatsoever damages he sustains in this life as to the things thereof, yet the preventing of that damage would not countervail the Wounds and Gashes that perfidioufness and treachery make in his own Conscience,

science, nor the loss of that Divine Favour which must needs follow Falseness and Dishonesty. And therefore if thou art, like too many in the World, full of words, and layest one heap of kindness after another upon thy Friend, so far as words will go; if thou art Prodigal of thy promises, and then goest away satisfied, in what thou hast said, and lookest after thy Friends Interest no further, let me tell thee, thou art not a true *Nathanael, an Israelite indeed*. And Alas, how many such unworthy and perfidious persons are there in the World, who express the greatest fondness for their Prince and Government imaginable, and yet when it comes to deeds, wherein there Purles or Persons are concerned, they leave him in the luds, and faint immediately, but it is a base and wicked temper, and must needs create a troublesome and uneasy Conscience at the last.

But this is not yet so full a description of this good Man as I intend to give, and therefore I will give some more particular Instances of this *Israelite indeed*, which arises from the consideration of Man, as to those things which Years, Education & Circumstances dispose him to look after, and in all you shall find him upon the square.

Now those things which Man, as to this World, is chiefly busied in, are either Profit, Pleasure, or Honour.

1. The Worthiness and Goodness of this Man, as to Profit, do appear in these things,

1. That he covets no gain by the loss of other Men, he does not grind the Poor, nor oppress the Needy, nor indulge any inclination to advance and raise himself by the spoils and ruin of other Men, much less by the ruin of his Prince and Government together, as the Papists did by the Plot of this day, but what he gets is the effect of fair and honest dealing, of exact and rigid Justice, he knows too well what little things these
here

here on Earth are, and that they ought not to be purchased at the price of the Widdows Tears, or the Orphans Groans, he desires others may live by him at the same rate and upon the same terms he lives by others, and is so far from contributing towards others Misery, that he stands ready and prepared from Principles of Christian pity to relieve their wants and supply their necessities.

1. This good Man covers nothing with the loss of his own Conscience, he knows very well the price of this Jewel, and that if put in the Ballance of Earthly things, it will be too heavy for them, and therefore whither he Sink or Swim, as to these outward blessings, whither his Fortune be large or narrow, yet he is resolved to ride safely at home within the harbour of a calm and quiet Mind, tell him of Mountains of Gold, of Rocks of Diamonds to be got by PyracY, Blowing up Parliament Houses, wherein are the Flower of the Nobility and the Chief of the Kingdoms Gentry, or by any other unlawful ways, and he presently steps back, and tells you he desires to keep the Bird, within from harsh Chatterings and unpleasant noises, Conscience is dearer to him then thousands of Gold and Silver, and to Wound him there, is to render his Life uncomfortable, and to force him into sad reflections upon his very being Born; any affliction that can light upon him, any trouble that at any time overtakes him, can be born with a great deal more of Patience than this, a gap made here puts him to a thousand troublesome thoughts, and Creates a storm which rushes and throws him down whither he will or no.

3. This Good Man endeavours no gain by unlawful and indirect means, for the very Notion of this Man is, that he walks uprightly, that he travels in

and beaten Road, and here are these things to be considered, *1st* That he endeavours after nothing by abusing other Mens Weakness of Judgment and apprehension, which is too common and usual a thing amongst a great part of mankind, tho it is every way unworthy and unbecoming, not only upon the account of the Person himself, whom we thus impose upon, but upon the account of God, *from whom every good and perfect gift, as the Apostle hath it, comes,* for this is a very bad return for so great an act of kindness, in giving a Man a deeper Judgment, a quicker Mind, a more large Understanding, which upon the obligations of gratitude ought to be employed in such things and such actions, as are agreeable to the Divine Will and Pleasure; for it is not possible for us to suppose, that the gifts of Heaven were designed on purpose to enable us to affront the Laws of Heaven, or to set up any thing in opposition to those Principles, by which God all along intended to Govern and manage the rational World. He that hath a reaching Judgment and who quickly apprehends things, these good parts ought to be laid out in such considerations, whereby the Author of these may be glorified, and the good of mankind forwarded and promoted; and to do otherwise, to undermine others and seek their ruine, purely because they cannot stand upon their guard, nor see so far, nor consider so deeply, nor argue so rationally, as he himself is able to do, is an Argument of great Unworthiness and Injustice, and supposes that we do not so well understand, or at least do not live under a sense of those obligations that lye upon us to our fellow Creatures, *2^d* Nor does this Good Man endeavour any thing by those gross ways of stealing or purloining, he knows very

very well, that another Man hath as great a Right to what the Law's have honestly conveyed to him, or to what he hath acquired by the Sweat of his Brows, and the Labour of his Hands, as he himself has, to what he is in the actual possession of, and therefore to steal from him would be to Inherit another's Labours, and Feast himself with that which was no ways the Fruit of his own Pains. Besides, he knows very well, that this course would destroy all Communities of Men, the very Foundation of which is laid in preserving Property, that so Men may sit under their own Vines and Fig-Trees with delight and safety. And further, this Man without Guile, he is not influenced by those over-greedy Appetites and loose Desires after Wealth and Riches that others are, but is contented with his present State, and with those common Successes of Divine Providence that await him, though they do not hoist him up into a Throne, or any place of Authority & Judicature, and therefore he hath no Temptation to invade other Mens Rights, by offering Violence to those Laws whereby commutative Justice is maintained and preserved, he seeks nothing, but what may be conveyed to him in a Conscientious way, and Riches have no such share in his Esteem, as to put him out of the beaten Road, or to Tempt him to any unaccountable course in gathering them together. But then let us consider the management of this Man's self, in reference to Pleasure, and here you shall find him as exact, and walking as much by Rule and Precept, as he was in the other.

1. He takes no Pleasure in things unlawful, it is not his Recreation to invade his Neighbour's Bed, or Rob his Neighbours Purse, he does not entertain himself, with provoking others to take God's Name in vain,

nor yet by overcharging their Stomachs with superfluous quantities of Drink, and then Laughing at them for appearing such Fools, as most Men in that condition do, he does not make the loss of other Men's Good Names and Reputation, the matter of his Sport and Pastime, nor does he gratifie his Spleen in scandalous Reports; and false and groundless Whispers against his Prince, or any subordinate Minister of State employed by him, his whole delight is not taken up in those things, whereby provision is made for the Flesh, and the Lusts thereof. No, No, he knows very well what kind of Being and Creature he is, in what capacity he is made, and for what end he is designed, and therefore good Man, he acts accordingly, and observes such measures and proportions, whereby he intimates, he is Governed by the Laws of Heaven, and not by Lust and Appetite, and those things in which he delights himself, are Innocent and Harmless, such as leave no Blot, and fix no Stain upon the Conscience, such as are materially good and lawful in themselves, and have no tendency at all to deprave Mens Minds.

This good Man Times his Pleasures right, he is not so Governed by over-greedy Desires, as to put things in the Front, which ought to come up in the Reare, nor will he suffer any thing that is designed for Recreation, to jostle with such things as are really profitable and advantageous to the Soul; he will not be at his Sports, when his Obligations are to be upon his Knees, or conversant in any other Duty that is almost of equal moment. Pleasures are Snares, and not standing Dishes of solid Food in his Opinion, and therefore they are not made his Business. But then,

Lastly

Lastly, Let us consider this good Man in my Text, how he behaves himself, when he is loaden with Honours and Preferments, and here we shall find him very exact and punctual.

First, He does not desire, much less endeavour, to raise his own Credit upon the Ruins of another Mans, a thing very frequent in all Ages, as if Men had not a stock of Vertue sufficient in themselves, to commend them to the esteem of others, they presently fall upon other Mens good Names, or slighting other Mens Parts, and running down other Mens Estates, and by this means they foolishly fancy they set off themselves, and appear in the greater lustre, because they represent others by dark and villifying Terms. No, No, our *Israelite* indeed knows better things, and that his Brother hath as much right to his good word, as he hath to his Brothers, and that he offends against the Laws of Equity and Justice, when he loads him with any base Reflection, or unworthy Title, he knows very well, that Esteem and Reputation is so necessary a consequence of Vertue, and Vertuous Actions, that he need not go out of the Road thereof to procure the Prize.

Secondly, Nor does any Honour that he meets withal swell his Sails, and make him forget himself, or those whom God and Nature have tied him to an observance of. This indeed is very common among little Souls and easie Minds, Success and Prosperity in Princes Courts, the Smiles and Countenance of some great Person in Command, presently alter there very Humor and Disposition, and they look for the same Homage from other Men, that they fondly and groundlessly bestow upon themselves, in which, if not gratified and answered, how much concerned are they, and like

Haman, beyond all Reason, because *Mordecai* sits in the Kings Gates, and will not bow the Knee.

No, No, this good Man, this true *Nathanael* knows things at a better rate, and that Men of High Degree are but Vanity, and that no change of Condition ought to change the Mind, and rout those Moral and Eternal Principles which are implanted in the Soul, he knows very well, that all things are mutable and unconstant here, and that the only way to Honour is through the Gates of Humility, and Lowliness of Spirit. And so much shall suffice for the description of an Israelite indeed, give me leave in the next place to shew, why we ought all to affect this excellent frame of Spirit.

First, It hath the general Suffrage and Note of Mankind on its side, there is such an excellency in it, that Men notwithstanding their Minds are very much depraved, and their conceptions of things, since the fall, are very much impaired, yet for all that, they cannot but give it, its just Character and deserved Reputation, nay, the most vile Sons of *Adam*, who have contracted such habits of Sin, and rendered them so customary, that they have murdered almost all the Natural Notions of Religion, which the Divine Hand it self had drawn upon their Souls, yet for all that scarce dare rise up to its defamation, but even rejoyce themselves, when they see their Children affecting early such a Temper, and such a Carriage; and nothing is matter of greater Boasting to them, in the height and midst of their Debauchery, then the hopefulness of their Issue. Look over all Accounts of History, converse with all Nations ever since *Adam's* Fall, and you will find this to be true. Now certainly, this is a great commendation of plainness and simplicity of Mind, and

and of such Actions as are agreeable unto it, for whatsoever every Man lifts up his Voice in the praise of, that is Divine, and writ upon the Soul by the finger of God himself, that derives its Original from Heaven, and claims God as the immediate Author of it, and must be very necessary and useful for Mankind in all its Circumstances, in all its Conditions whatsoever; and for Men to live in the neglect of such a Duty, is to affront the Injunctions and Commands of their own Nature, and to expose themselves to such direful and sad reflections, as are the necessary consequences of such a neglect: But then,

Secondly, A Man lives much more at ease, who affects this Innocent and Guileless Temper, then he that makes use of Arts and Tricks, then he that hath his little Subtilties, to defend himself from the importunities of his Mind and Conscience, and 'tis a certain truth, that a Plain Way does not so tire a Man, as Ways that are Rough and Craggy, that are full of Windings and various Turnings, of steep Rocks and dangerous Precipices. This good Man quickly understands his Way, because it is connatural to his Soul, and consequently enjoys that satisfaction, that all such worthy Actions are attended with, he does not break his Sleep, and disturb his Spirits, and weaken his Brain, by consulting how to over-reach and undermine such a Polititian, how to blast the Designs, and defeat the Counsel of such and such a Craftsman, how to bring his own Ends about, by tripping up the helles of such a Man that stands in the way, either of his Profit or Preferment, all which things, you that know any thing must needs understand, give vast Disquietments, and put the Soul upon the Rack, and it is this that makes the Lives of aspiring great Ones so little Eligible

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by all Wise men, that takes true measures of things, and has been the occasion of many Persons, who have sat in the highest places of Authority, I say, of many of these Persons retiring into a Life of Solitude, where they might enjoy the Innocency of Privacy, and live under the command of those Rules, which are naturally attended with an happy Contentment of mind and Soul. He that Reads the Life of *Charles* the 5th of *Germany*, with the Accounts that History gives of many others, he will quickly satisfy himself in the truth of this, whereas now, *An Israelite indeed*, who is obedient to the Laws within himself, and to those super-added Laws which God hath given in Holy Writ, this man Eats and Drinks according to prescription, and enjoys sweetly all his Labour under the Sun, the Life the Wise *Solomon* does so highly praise, and his Actions are of such a Nature, that his own Reflections upon them redouble his Joys. And further, he hears no complaints from abroad of the Ruin of Families, that by unjust Sentences, by Suborned Witnesses, by false Oaths, by subtle Arts and indirect methods he has compassed, he hath none of those heart-breaking thoughts which arise from the common discourses of the World, of his Dishonesty and Perfidiousness, the Widows Tears are not shed, nor the Orphans Groans heard, upon the account of any thing he hath done, there are no Tumults nor Commotions in his Soul, upon the score of Dethroning Princes, or spilling the Blood of Innocents, or entering into Associations, but the man enjoys that ease and quiet which the Character of an Universal good man is wont to give, and if any through mistake, or a worse Principle, to wit, that of Envy and malice, should endeavor the impairing of his Name, and staining of his Honesty, yet he makes up what is wanting towards

towards his own Peace from abroad, by his impartial consideration of what he has done, & by what Laws he Governs himself, and though the Waves Roar without, yet he has a perfect Calm within himself, which all the force of those Raging Billows cannot shake. And I wish with all my heart this thing was but well understood, and thought of, by the greatest part of mankind, to wit, that there is more ease in the Paths of true Goodness and Essential Happiness, then in all the forbidden Tracks of Sin and Wickedness, certainly the World would be a more Harmless and Innocent thing then now it is, and we should not hear of those Barbarous Plots, those Hellish Contrivances of Priests and Jesuits, or any other sort of men who have sucked in the same busie and desolating sort of Principles, our Swords certainly then would be turned into Plow-shares, and our Spears into Pruning-hooks, and there would be no destroying in God's Holy Mountain, but Christianity would have its free course, and run to and fro without those Controuls and Countermands it now meets withal.

And now Right Honourable, Right Worshipful and Well Beloved, you having heard a plain and honest description of a true *Mathanael*, of a man who Governs himself by Obvious Rules, and not by Maxims of Craft and Subtilty, and withal the Reasons why we ought to affect such a Temper, pray judge, between this man and the Persons, for Deliverance from whose Base and Hellish Contrivances we are Assembled this Day, according to Law, to Bless and Glorifie the great God of Heaven and Earth. Had they been men of *no Guile*, they would have been contented with their Lot and Station in the Nation, but being men of Treacherous and Deceitful Principles, they first meditated, and after

after that endeavoured to bring into execution one of the most horrid things, that History can acquaint us withal, which that you may all be sensible of, and testify the sense thereof by all grateful acknowledgments, give me leave to give you an account of the Blessing we enjoy by this Deliverance from a sort of men, whom neither Natural Principles, nor Laws of Scripture, nor common Ties and Bonds of Subjects to an Excellent Prince, and an Excellent Government, could any ways Influence or Command, and in order to this, we will consider these things,

First, The Persons against whom this severe Destruction was intended. Had these Miscreants shewn at some lower Quarry, had they out of Spight and Revenge against the Nation, gone lurking about the Country, and set small Cottages on Fire, and now and then, according as opportunity had served them, murdered a Child, or killed a single man as he was passing in some By-lane or Corner, why, it had been a Sin, to be Punished by the Judges, and upon the account of which, they would have stunk in the Nostrils of all wise and sober men, but this was too low a Game for them to play at, nothing will serve their turn, nor satisfy the Thirst of the Scarlet Whore, but the Blood of a Glorious King, the Life of an illustrious Queen, the Ruine of as hopeful a Prince as ever *England* was Blessed withal, with the destruction of all the Branches of the Royal Family, save one, and for fear least Attempts, had they taken effects, might have been called to question, they will stop the current of all Laws by covering and stifling in the same heap of Ruine, the Bodies of all the Executioners of Justice, the Noble Peers, the Loyal and Dutiful Commons, with all the Judges of the Realm, together with a great
number

number of Learned and Well-read Lawyers. And good God, had this design not been prevented, had not Divine Providence seasonably interposed, in what Horror and Confusion must we needs have supposed, not only this Great City, but the whole Nation, to have been in, a Body without an Head, a Tree without a Root.

And those who in pursuit of, and compliance with, their Malice, had thus cut off the Protector of our Persons, the Walls and Bulwarks of our Safety, the Chariots of our *Israel*, and the Horsemen thereof, how easily would they have over-run the Countries, and how apt would the cowed and amazed Subjects have been, to lie at the Feet of these devouring *Abaddons*.

The Death of a Prince in a Natural way, when it reaches our Ears, you know makes a great Impression upon most that hear it, and we are under some Fears and Jealousies lest all should not go well in that little *Interregnum*, but to have heard of the Death of a King, newly as it were come amongst us, very acceptable to the greatest part of the Nation, a stout Defender of the Interest of the Protestant Religion, a Person Mild and Gracious in his Temper, one Bred up like *Moses* in all the Learning of the *Egyptians*, that is, in all sorts of Learning, that were not only necessary to make a Prince, but a profound Schollar, to have heard this Person, upon whom the Eyes of our Ancestors were fixt, their Hearts set, their Hopes built, in a Moment, with his Family, and all his Nobility, and an innumerable company of Gentry and Commonalty of the Nation, to have been Blown up into the Air, it must needs have had strange and various operations upon the Minds of our Forefathers, and though some might have grown desperate, and lost their Lives with

the Ruine of some of their Enemies, yet we may easily imagine the greatest part would have been cowed and dispirited, and after such Sacrifices as these, thought themselves unworthy of a continuance here any longer, and therefore tamely have submitted to all the Rigor and Cruelty, to all the Spite and Malice of these Bloody Hell-Hounds.

And is not a Deliverance from a Plot, designed against such Persons forenamed, for ever to be remembered? Though God be to be acknowledged in all his Works, yet much more in such a one as this. God preserved the King, and in that the Protestant Religion among us, the Branches of the Royal Family, and upon that account we enjoy the Peace of his present Majesties Reign amongst us, whom God grant long to Reign over us, God kept the Judges of the Realm, and since that we have enjoyed the benefit of wholesome Laws, that keep us from Invading one anothers Rights and Properties, and therefore pray lift up your Voices, and praise that God whose Mercy endures for ever.

Secondly, In order to the enhauncing the Price of this Deliverance from these Men of Guile, and thereby to enlarge the thankfulness of our Hearts, let us consider the Quality of the Persons, who were cagaged in this Wicked and Villanous Design. Persons, setting aside their Princip'es, one would have little imagined, should have ventured in such a Bottom; Persons, some of them of competent Estates, who had arrived to commendable Titles, and therefore the less to be suspected, and consequently the Plot with the greater difficulty to be discovered.

And this Consideration does really raise the Value of this Deliverance, for the more secretly a design is carried on, and by Persons whose Estates one would think,

think, and consequently Care and Love for, and to their Posterity, should curb and restrain them from any thing, whereby they may make a forfeiture of those Estates, I say, the greater and more signal is an Escape made out of the Hands of such Enemies as these, and therefore let this Consideration engage you to lift up your joyful Voices to God, whose Eye is upon the Righteous, and whose Hand was thus readily stretched out to save them in a time of Eminent danger.

Thirdly, To fill your Hearts with all just resentments of such a Mercy, let us consider the Principles of those who had designed this Plot, and for the sake of which they undertook it.

We had been by Gods good Blessing for some Years out of the Mists and Darkness of Popery, the word of God was plainly Preached, Prayers to God made in a known Tongue, the Idolatrous kneeling to the Host quite abandoned, and for above Forty Years together, this Blessing of the Reformation had continued with us.

When King James came to the Crown, and before too, great Consultations were amongst the Papists to unravel this fair peice, that with so great Care and Zeal was wrought, as he that Reads their Books may easily inform himself; this Interest was to be set up now, and then the other, in opposition to that of the Rightful Heir, nay the Pope sends expresse Order, That if he would not renounce the Protestant Religion, the Kingdom should be none of his, but all these little Designs falling short of home, this new Hellish Project was hatched, and wherefore was it? how came it to pass, that Free-born *English-men*, Natural Subjects, should engage themselves in such an Enterprize? Why, twa

for Religion we are told, that we might return to our Mother-Church, and be in that Bosome, out of which we could not be saved, and therefore they intended to Burn the Bodies of the Living, that the Souls of those who did survive them, might not Burn in Hell. Wonderful compassion truly, for which they deserve as great thanks as they did for the Rebellion in *Ireland*, and their Treacherous and Inhumane Butchery of so many Eminent and Honourable Persons in the Massacre at *Paris*. If in this they either follow the Commands or Example of the God they pretend to Worship, I we may then well say with the poor Heathens in the *West Indies*, That we care not to live in that Heaven, which is provided for *Spanish* Papists. Well, but that your Hearts may be filled with the praises of the most High, who so wonderfully and seasonably stepped in to our Rescue, give me leave to show you the Principles by which these Men, who are professed adherers to the Papal Chair, are guided, the rejecting of which, both by Acts of Parliament and Convocation raised such a Fire in their Bosoms, by which they purposed to kindle such Flames in the House of Commons and Courts of Judicature.

First, As for those Principles by which they manage themselves in the Worship of God, they are so common to be found in Books which are in the hands of most Inquisitive Men; that I need not trouble or molest your Ears with them now, and he that gives himself time to peruse the Decrees and Canons of the Council of *Trent*, may easily satisfy himself, how by their Praying to Saints, not only to Pray for them, but to help and assist them, to stand by them, and take care of them, how by their adoring of the Host, how by their abusing the Doctrine of Repentance, and making
other

other terms of Salvation then Scripture exacts from us. I say, by these and many more Principles they imperiously defend, and impose upon the Belief and Practice of the Members of their Church, we may easily judge how the Design of the Gospel is frustrated, the Honour due to God alone placed upon unfit and unworthy Objects, the Worship of God through Jesus Christ in a known and vulgar Tongue denyed, and consequently by such courses the Souls of Men hugely betrayed to Ruine and Destruction: And he that weighs this, must needs affect our Deliverance from the hands of such Men, who make no Conscience, to hunt us down by all sorts of Torments, even to death it self, if we deny any of these Assertions, is a Deliverance not to be forgot by us, or Succeeding Generations.

Secondly, Give me leave to shew you by what Principles they are Governed, as they are Members of the Body Politick, Subjects under a Lawful Prince, and in them we shall find no security for the peace and safety, for the happiness and prosperity of the Nation, for he that believes he is under the Command and Jurisdiction of a Foreign Person, more then under the Government of his own natural Prince, he can give no assurance of his Honesty and Fidelity to the Power under which he lives, because there Commands may clash & interfere, and where a Man fancies the strongest Obligation lies, to those Colours he does resort, and under those he Fights, and upon this account, it is impossible for professed Papists, especially those who lodge Infalibility in the Person of the Pope, to be good Subjects in such a Kingdom as this, that hath disavowed all dependance upon, or kindness for the Church of Rome, where we own the King Supreme Governour of our Church,

Church, where we declare the Scripture to be our Rule, and renounce all those new Articles, that through the Lusts and Passions of the Head and Members of that Church, have been introduced, and made terms of Communion with her. The Commands of these Two must needs be widely different, and consequently the Obedience on these Mens side must be given to him, whom they esteem above all Christian Kings and Princes, that is to the Pope, and their natural Prince must thank them for their Homage, when his pretended Holiness will be pleased to give them leave; it was this Principle after *Pius Quirius* had Published a Bull against Queen *Elizabeth*, Declaring her an Heretick, and depriving her of her Kingdom, that gave Birth to so many Plots against that Vertuous and Successful Princess, and this is not only owned by practice, but asserted and confirmed in Books, as an absolute and necessary truth, and the facts of those Men, who have upon this account embued their hands in their Princes Blood, have been magnified, and with swelling Titles of Honour Recorded to future Generations; and if a Deliverance from such Principles as these taking place amongst us, be not to be prized, pray, what thing can reach your esteem. Upon these Principles Princes Laws will be trampled under feet, Property not regarded, and our Kings and our own Lives be said daily to be carried in our hands, and therefore let the sense of this heighten and perpetuate your thanks to God, whose never failing Mercy, hath so seasonably interposed to work so great a Deliverance for us.

And having now given you an Account of the Deliverance, and of the Principles of the Men who endeavoured our Destruction, pray let me beg of you all to abhor all these Principles for the time to come, and
though

though I know I need not speak this to the true Church of *England* Men, because I am very well satisfied, that the Doctrine of our Church preserves them from this poyson, yet I am sure there are another sort of Men, who call themselves the best Protestants, who have imitated, if not outdone, these Men in their Diabolical Principles, I mean those who have lifted themselves into other Congregations upon pretended dissatisfactions as to our Church, as approaching to Idolatry, and being actually guilty of Superstition, and yet to serve a turne and qualifie themselves for an Office, once a Year joyn in that Ordinance, wherein according to their own professed sense they symbolize with the Papists, that is, kneel at the Sacrament, wherein they take Bread and Wine from the hands of one, whom they do not own to be sent and commissioned by the Lord Jesus; for thus your Independents and Anabaptists do believe and assert, and withall take the Elements conveyed by a form of Words, which they call stinting of the Spirit, and therefore utterly unlawful. My Beloved, this is so horred a thing, that I was resolved, whensoever I appeared again before this Honourable Auditory, I would enter my protest against it, and therefore pray tell all you meet, that the Preacher told you that it is a Sin, whereby Men mock God and prophane the Sacrament, a Sin which in all probability will so provoke Gods Patience that it must not long go unpunished, from the effects of which Sin, and those other Plots and contrivances of all the cursed Sons of *Rome*, Good Lord deliver this Kingdome, and in particular this great and famous City.

E I N I S.

